

La Ilaha Illallah **Chishti** Rasoolullah?

Abde Mustafa
Sabir Ismayeeli



SABİYA
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Important Note

Sabiya Virtual Publication Mukhtalaf Zaraaye Se Mausool Shuda Mawaad Ki Isha'at Kar Rahi Hai, Kai Likhne Waale Apna Sarmaya Humein Shaaya (Publish) Karne Ke Liye Irsaal Kar Rahe Hain, Hum Ek Aham Wazahat Bayaan Karna Zaroori Samajhte Hain Ke Humari Shaya Karda Kitabo Aur Risalo Ke Mundarijaat (Contents) Ki Zimmedari Hum Is Hadd Tak Lete Hain Ke Ye Sab Ahle Sunnat Wa Jama'at Se Hai Aur Ye Bilkul Zaahir Bhi Hai Ke Har Likhari Ka Talluq Ahle Sunnat Se Hai Aur Phir Ulama -e- Ahle Sunnat Ki Kitabo Ka Mukhtalaf Zubaano Mein Tarjuma Kiya Ja Raha Hai Jinke Baare Mein Kisi Ko Koi Shak Nahin Hona Chahiye Aur Phir Baat Aati Hai Lafzi Aur Imlayi Waghaira Ghalatiyo Ki To Jo Isha'at Khaas Humari Janib Se Hoti Hai Yaani Wo Kitabein Aur Risale Jo **Team Abde Mustafa Official** Ki Peshkash Hoti Hain Unki Zimmedari Hum Lete Hain Aur Jo Humein Dusre Zariyo Se Mausool Hota Hai Un Mein Is Tarah Ki Ghalatiyo Ke Hawale Se Hum Bari Hain Ke Wahan Hum Har Har Lafz Ki Chhaan Phatak Nahin Karte

Team Abde Mustafa Official Ki Ilmi, Tehqeeqi Aur Islahi Kitabein Aur Risale Kai Marahil Se Guzarne Ke Baad Shaya Hote Hain Lekin Iske Bawajood In Mein Bhi Aisi Ghalatiyo Ka Paaya Jaana Mumkin Hai Lihaza Agar Aap Unhein Paayein To Humein Ittela Farmayein

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ahle Sunnat Par Kiye Jaane Waale Aitrazaat Mein Se Ek Ye Bhi Hai Ke Auliya -e- Ahle Sunnat Ne Apne Manne Waalo Se Apne Naam Ke Kalime Padhwaye Hain Aur Ise Saabit Karne Ke Liye Kuchh Waqiyaat Pesh Kiye Jaate Hain

Awaam -e- Ahle Sunnat Jo Isse Na Aashna Hain, Jab Unke Saamne Ye Baatein Laai Jaati Hain To Unka Tashweesh Mein Muhtala Hona Yaqeeni Hai Aur Natije Mein Hota Ye Hai Ke In Baato Ki Asal Haisiyat Se La Ilmi Ki Bina Par Log Ahle Sunnat Se Alag Hone Lagte Hain Aur Bil Aakhir Badmazhabo Ke Jaal Mein Phans Jaate Hain

Hum Yahan Is Par Tafseel Se Likhenge, Is Tarah Ki Baato Ki Tehqeeq Ulama -e- Ahle Sunnat Ke Aqwaalo Fatawa Ki Raushni Mein Pesh Ki Jayegi Aur Saath Hi Is Tarah Ki Jo Riwayatein Hain Jin Mein **"Chishti Rasoolullah"** Ya **"Shibli Rasoolullah"** Jaise Alfaaz Aaye Hain To Unki Sharayi Haisiyat Bhi Bayaan Ki Jayegi

Riwayatein

Bayaan Kiya Jaata Hai Ke Hazrate Khwaja Ghareeb Nawaz Ki Bargaah Mein Ek Shakhs Haazir Hua Aur Mureed Hone Ki Khwahish Zaahir Ki To Aapne Farmaya Ke Pehle Ye Kalima Padho "La Ilaha Illallah, Chishti Rasoolullah".....!!!

Yahi Waqiya Dusre Buzurgo Ki Taraf Bhi Mansoob Hai :

Kitab Fawaidus Salikeen Mein Is Tarah Hai Ke Khwaja Muyinuddin Chishti Ne Farmaya Ke Main Shaykh Yusuf Chishti Ki Bargaah Mein Tha Ke Ek Mard Bai'at Ki Niyyat Se

La Ilaha Illallah, Chishti Rasoolullah?

Aaya To Khwaja Yusuf Chishti Ne Farmaya Ke Agar Tu La Ilaha Illallah, Chishti Rasoolullah Kahe To Main Tujhe Mureed Karunga...!

Isi Kitab Fawaidus Salikeen Ke Hawale Se Hi Mash'hoor Kitab Saba Sanabil Mein Ye Waqiya Maujood Hai Jiski Asal Ibarat Hum Aage Naqal Karenge

Hazrate Shibli Ki Taraf Nisbat :

Kuchh Kitabo Maslan Fawaidul Fawaad Aur Tazkira -e- Ghausiya Mein Is Waqiye Ki Nisbat Hazrate Shibli Rahmatullahi Alaih Ki Taraf Ki Gai Hai Ke Aapne Ek Shakhs Ko Mureed Karne Se Pehle Apne Naam Ka Kalima Padhne Ko Kaha Yaani La Ilaha Illallah Shibli Rasoolullah!

Ye Waqiya Kin Kitabo Mein Hai? :

Jin Kitabo Mein Ye Waqiya Maujood Hai Un Mein Se Kuchh Ke Naam To Hum Likh Chuke, Unke Ilawa Hasht Bahisht, Miftahul Aashiqeen, Fawaid -e- Fareediya Aur Buzurgo Ke Malfoozaat Ki Chand Kitabein Bhi Hain Jin Mein Is Waqiye Ko Naqal Kiya Gaya Hai

Saba Sanabil Mein

Sabse Pehle Hum Saba Sanabil Mein Maujood Is Waqiye Par Kalaam Karengi Jiski Ek Wajah Ye Hai Ke Ye Bahut Hi Mash'hoor Aur Maqbool Kitab Hai Ke Jiski Bargaah Risalat Mein Maqbooliyat Mash'hoor Hai

Isi Ziman Mein Dusri Kitabo Par Bhi Likha Jayega

Asal Ibarat :

Saba Sanabil Mein Mazkoor Hai :

Fawaidus Salikeen Mein
Naqal Kiya Hai Ke Khwaja
Muyinuddeen Chishti
Qaddasa Sirrahu Ne
Farmaya Main Shaykh
Yusuf Chishti Qaddasa
Sirrahu Ki Khidmat Mein
Haazir Tha Ke Ek Mard
Bai'at Ki Niyyat Se Aaya,
Sar Khwaja Ke Qadam
Mein Rakha Aur Kaha
Bai'at Ke Liye Aaya Hoon,
Khwaja Khaas Haalat
Mein The, Farmaya Agar
Tu La Ilaha Illallah Chishti
Rasoolullah Kahe To Tujh
Ko Mureed Karunga,
Akheer Mein Farmaya

رو در فوائد السالکین آورده ست کہ خواجہ
معین الدین چشتی فرمود قدس سرہ کہ من بہ
خدمت شیخ یوسف چشتی قدس سرہ حاضر بودم
کہ مرد بہ نیت بیعت در آمد سر در قدم خواجہ
نہاد و گفت بہ بیت آدم کہ خواجہ در حالت
بود، گفت اگر کوئی لا الہ الا اللہ چشتی رسول اللہ
ترامید بگیرم انیر میں ہے:
”گفت بشنومن کنم وچہ کس باشم یک از کینہ
بندگان در گاہ رسول ہستم وکلمہ ہماں
است“

Sun Main Kaun Hoon Aur
Kya Hoon, Rasool Ki
Bargah Mein Kameena
Ghulamo Mein Se Ek
Hoon, Kalima Wahi Hai
"Muhammadur
Rasoolullah"¹

Qabile Ghaur : Khaas Haalat

Is Waqiye Mein Ye Baat Qabile Ghaur Hai Ke "Khwaja Khaas Haalat Mein The" Yaani Wo Koi Alag Haalat Thi

Ab Pehle Isi "Khaas Haalat" Par Hum Tafseel Pesh Kareng

Hazrate Allama Mufti Shariful Haque Amjadi Alaihir Rahma Likhte Hain Ke (Khwaja Khaas Haalat Mein The) Isse Saaf Zaahir Hai Ke Us Waqt Shaykh Yusuf Chishti Kisi Aur Aalam Mein The Jise Sufiya -e- Kiraam "Sukar" Kehte Hain (Yaani Ye Haalate Sukar Thi), Us Waqt Jazb Ki Kaifyat Hoti Hai, Us Waqt Ke Af'aal Wa Aqwaal (Yaani Jo Kuchh Wo Kehte Ya Karte Hain, Un) Mein Wo Mazoor Hote Hain, Use Daleel Banana Durust Nahin Hota

Is Par Waazeh Qareena Ye Hai Ke Jab Is Haalat Se Baahar Aaye To (Waqiye Mein Mazkoor Hai Ke) Farmaya Main Rasool Ki Bargaah Ke Ghulamo Mein Se Ek Kamina Ghulam Hoon, Kalima Wahi Muhammadur Rasoolullah Hai²

1 (Saba Sanabil Ba Hawala Fatawa Shaarahe Bukhari, Jild2, Safa155)

2 (Fatawa Shaarahe Bukhari, Jild2, Safa156)

Ye Taaweel Hai

Saba Sanabil Ki Ibarat Ke "Khaas Haalat Mein The" Se Maloom Hua Ke Jo Kuchh Hua Haalate Sukar Mein Hua Aur Is Haalat Mein Sahibe Sukar Marfoo'ul Qalam Hota Hai, Is Haalat Mein Ashaabe Sukar Se Jo Af'aal Ya Aqwaal Khilafe Shara Saadir Hote Hain Wo Hudood -e- Ifta Se Baahar Hain¹

Sukar Kya Hai?

Sukar Ek Aisi Haalat Ka Naam Hai Ke Jab Ghalba -e- Jazb Aur Tajalliyaat Ke Adame Tahammul Ki Wajah Se Aqle Takleefi Baaqi Nahin Rehti, Ye Saalik Ke Ahwaal Mein Se Hai Jisko Alfaaz Ka Jaama Pehnana Muhaal Hai (Yaani Ye Haalat Kama Haqquhu Alfaaz Ke Zariye Bayaan Nahin Ki Ja Sakti, Ye Jo Kuchh Bayaan Kiya Ja Raha Hai Faqat Samjhane Ke Liye Hai)²

Haalate Sukar Aasan Lafzo Mein :-

Koi Banda Jab Allah Ka Qurb Haasil Kar Leta Hai, Usi Ki Yaad Mein Magan Rehta Hai, Uski Zaato Sifaat Mein Ghauro Tafakkur Karte Huye Dunya Aur Jo Kuchh Dunya Mein Hai, Sabse Alag Ho Jaata Hai Phir Is Haalat Mein Wo Raahe Sulook Mein Aage Badhta Chala Jaata Hai To Kabhi Kabhi Aisa Ghalba Hota Hai Ke Aql Baaqi Nahin Rehti, Aisi Riqqat Taari Hoti Hai Wo Is Aalam Mein Nahin Rehte Aur Kuchh Aise Kaam Unse Ho Jaate Hain Ya Wo Kuchh Aisa Keh Dete Hain Jo Shariat Ke

1 (Fatawa Shaarahe Bukhari, Jild2, Safa150)

2 (Fatawa Shaarahe Bukhari, Jild2, Safa150)

Khilaf Hota Hai Lekin Wo Mazoor Hote Hain, Aisi Haalat Mein Un Par Se Shariat Ki Qalam Uth Jaati Hai Lihaza Na To Un Par Hukm Lagaya Ja Sakta Hai Aur Na Unke Af'aal Wa Aqwaal Ko Daleel Banaya Ja Sakta Hai

Aisa Nahin Hai Ke Ye Sab Hum Apni Taraf Se Bayaan Kar Rahe Hain Balki Ye Sab Quraano Sunnat Aur Aqwaale Ulama - e- Ahle Sunnat Se Saabit Hai Jiski Tafseel Aap Aage Mulahiza Farmayenge

Aql Kaise Chali Jaati Hai? - Ek Misaal

Aql Baaqi Na Rehne Ka Ye Matlab Nahin Hai Ke Aql Humesha Ke Liye Chali Jaati Hai Ya Wo Pagal Ho Jaate Hain Balki Iska Ye Matlab Hai Ke Us Haalat Mein Aql Maujood Nahin Hoti

Ise Is Misaal Ke Saath Samajhiye Ke Jaise Koi Aftaab Ki Taraf Kuchh Der Dekhe Phir Dusri Taraf Nazar Daale, Use Kuchh Nazar Nahin Aayega Halanki Uski Aankhein Salamat Hain Magar Aftab Ki Tabaani Ke Asar Ne Thodi Der Ke Liye Dekhne Ki Salahiyat Khatm Kar Di Hai¹

Mazkoora Misaal Se Baat Bilkul Waazeh Samajh Mein Aati Hai Ke Us Khaas Haalat Mein Aql Kaise Chali Jaati Hai

1 (Fatawa Shaarahe Bukhari, Jild2, Safa150)

Ek Aur Misaal

Aisa Bahut Hua Hai Aur Hota Hai Ke Ek Muflis Qallach Ko Bahut Zyada Daulat Mil Jaati Hai To Wo Pagal Ho Jaata Hai Phir Kuchh Bar Waqt Ilaaj Se Theek Ho Jaate Hain, Kuchh Muddatul Umr Pagal Hi Rehte Hain, Sirf Samjhane Ke Liye Ye Misaal Likhni Gai Hai Warna Allah Waalo Ko, Jo Majzooob Hote Hain Unki Shanein Bahut Arfa Wa Aala Hoti Hain Magar Jab Aqle Takleefi Baaqi Nahin To Shariat Ke Ahkaam Un Par Jaari Nahin¹

Ye Waqiya Saba Sanabil Mein Likhne Ka Maqsad :-

Ek Aitraz Ye Bhi Kiya Jaata Hai Ke Is Waqiye Ko Saba Sanabil Mein Likhne Ki Kya Zaroorat Thi To Jaan Lein Ke Ise Laane Ka Maqsad Ye Talqeen Hai Ke Mureed Apne Murshide Bar Haque Ki Har Haal Mein Har Baat Mein Itaa'at Kare Jisko Hafiz Sheerazi Ne Apne Alfaaz Mein Yun Farmaya Hai

"بے سجدہ رہیں کن گرت پیر معنا گوید"

Ye Mas'ala Kisi Ko Samjhana Bahut Mushkil Hai, Kabhi Murshid Saalik Ko Uske Halaat Ke Mutabiq Kisi Aisi Baat Ka Hukm Deta Hai Jo Zaahir Shariat Ke Khilaf Hoti Hai Lekin Haqeeqat Mein Shariat Ke Khilaf Nahin Hoti²

1 (Fatawa Shaarahe Bukhari, Jild2, Safa150)

2 (Fatawa Shaarahe Bukhari, Jild2, Safa151)

Ek Waqiya

Hazrate Allama Mufti Shariful Haque Amjadi Rahimahullahu Ta'ala Likhte Hain Ke Maine Buzurgo Se Suna Hai Ke Ek Saahib Ki Shadi Hui, Waapsi Mein Baraat Daakuo Ne Loot Li, Unki Dulhan Ko Bhi Le Gaye, Jiske Sadme Mein Wo Pagal Ho Gaye, Ghar Baar Chhod Kar Aawaragardi Shuru Kar Di, Kisi Tarah Sukoon Nahin Mila To Ek Aarife Kaamil Ki Khidmat Mein Haazir Huye, Mureed Hone Ki Darkhwast Pesh Ki, Shaykh Ne Un Par Ek Nazar Daali Aur Ek Ashrafi Di Aur Hukm Diya Ke Jaao Shehar Mein Jo Tawaif Kunwari Aur Sabse Zyada Haseeno Jameel Ho Uske Paas Raat Basar Kar Aao, Unhone Ashrafi Le Li Magar Himmat Na Padi, Subah Ko Phir Waise Hi Haazir Huye

Shaykh Ne Waqiya Puchha To Bata Diya Ke Meri Himmat Nahin Padi, Phir Shaykh Ne Wahi Hukm Diya Magar Phir Wo Tameel Na Kar Sake, Teesre Din Shaykh Ne Unhein Bahut Sakhti Ke Saath Hukm Diya To Majboor Ho Kar Tawaif Ke Muhalle Mein Gaye, Puchh Guchh Ke Baad Ek Aisi Tawaif Ka Pata Chala, Ye Wahan Gaye, Jab Tanhayi Hui To Dekha Ke Ek Nihayat Hi Haseeno Jameel Ladki Baithi Hui Hai Aur Ro Rahi Hai, Unhone Usse Rone Ka Sabab Puchha To Usne Badiqqate Tamam Apni Jo Roodaad Sunayi Uske Mutabiq Ye Unki Dulhan Nikli!

Raahe Sulook Mein Sabse Aham Apne Murshid Ki Itaa'at Hai, Isi Ko Batane Ke Liye Hazrat Ne Saba Sanabil Shareef Mein Ye Waqiya -e- Mazkoora Tehreer Farmaya Hai, Ye Sab Masail

Aise Daqeeq Aur Aham Hain Ke Tehreer Se Inko Samajhna Mushkil Hai, Kama Haqquhu To Usi Waqt Samajh Mein Aayenge Jab Is Raah Mein Koi Qadam Rakhe Aur Koi Murshide Kamil Ho To Samajh Mein Aa Sakta Hai¹

Radd Aur Taaweel

Is Waqiye Ki Taaweel Ke Saath Saath Iske Inkar Ka Bhi Pahlua Hai Ke Iska Radd Kiya Jaaye Aur Iski Nisbat Huzoor Khwaja Ghareeb Nawaz Ya Kisi Aur Buzurg Ki Taraf Baatil Qaraar Di Jaaye, Chunanche Allama Shariful Haque Amjadi Rahimahullahu Ta'ala Likhte Hain Ke Pehli Baat Ye Hai Ke Hasht Bahisht Aur Fawaidus Salikeen Hazrate Khwaja Qutbuddin Kaaki Quddisa Sirruhu Ki Hai Ya Nahin, Bazaar Mein Kisi Ke Naam Se Koi Kitab Chhap Jaana Iski Daleel Nahin Ke Jiske Naam Se Kitab Chhapi Hai Ye Usi Ki Tasneef Hai, Kisi Ki Kitab Us Waqt Maani Jayegi Jab Musannif Ke Ahad Se Le Kar Shaaya Hone Tak Motamad Aur Mustanad Logon Ke Yahan Mahfooz Ho Aur In Dono Kitabo Ke Baare Mein Aisa Koi Suboot Nahin, Khuda Natarso Ne Bade Bade Aimmah -e- Deen Ke Naam Se Farzi Kitabein Shaaya Kar Di, Ek Do Nahin Iski Sadahaa Nazeerein Hain

Phir Asal Kitab Agar Musannif Ki Hogi To Ilhaaq Se Mahfooz Hai, Iska Faisla Bahut Mushkil Hai

Lataif -e- Ashrafi Hazrate Makhdoom Sultan Jahangeer Quddisa Sirruhu Ke Malfoozaat Ka Majmua Hai Jise Unke

1 (Fatawa Shaarahe Bukhari, Jild2, Safa151)

La Ilaha Illallah, Chishti Rasoolullah?

Mahboob Khalifa Hazrate Nizaam Yamani Quddisa Sirruhu Ne Jama Farmaya Lekin Is Khanwada -e- Mubaraka Ke Muta'addid Afraad Ne Hatta Ke Muhaddise Aazam -e- Hind Quddisa Sirruhu Ke Khalafe Akbar Aali Janab Musanna Anwar Miyan Saahib Ne Bhi Tashih Ki Hai Ke Is Mein Ilhaqaat Hain (Phir Aap Farmate Hain Ke) Mera Zanne Ghalib Ye Hai Ke Ye Kisi Ka Ilhaaq Hai Bi Ayenihi Yahi Qissa Dusri Kitabo Mein Hazrate Yusuf Chishti Quddisa Sirruhu Ke Baare Mein Maktoob Hai, Mera Tajriba Hai Ke Jab Ek Hikayat Minno An Muta'addid Buzurgo Ki Taraf Mansoob Hoti Hai To Wo Farzi Hoti Hai¹

Hazrate Allama Mufti Zulfiqar Khan Nayeemi Se Sawal Kiya Gaya Ke "La Ilaha Illallah, Chishti Rasoolullah" Kehne Waale Par Kya Hukm Hai?

Aap Likhte Hain Ke Kalima -e- Tayyiba "Muhammadur Rasoolullah" Ki Jagah Kisi Aur Ka Naam Ya Nisbat Jaise Chishti Rasoolullah Kehne Waala Agar Hosho Hawaas Mein Hai To Bila Shubha Kafir Hai (Mazeed Likhte Hain Ke) Ulama -e- Ahle Sunnat Ke Nazdeek Is Kalima Ka Intesab Khwaja Saahib Ki Taraf Juhala Ka Ilhaaq Hai, Kutube Tasawwuf Mein Bahut Se Waqiyaat Jahilo Ne Ilhaaq Kar Diye Hain (Aapne Iski Taaweel Pe Bhi Guftagu Ki Hai Aur Deobandi Firqe Ke Akabireen Ke Hawale Bhi Naqal Kiye Hain Jinhein Hum Aage Bayaan Karenge)²

1 (Fatawa Shaarahe Bukhari, Jild2, Safa154)

2 (Fatawa Uttrakhand, Jild1, Safa52)

Hadees Mein Haalate Sukar Ka Zikr

Auliya -e- Kiraam Ki Jis Khaas Haalat Ka Bayaan Guzra, Uski Asal Hadees Mein Maujood Hai, Chunanche Abu Dawood Shareef, Kitabul Hudood Mein Ye Riwayat Hai :

Hazrate Ali Radiallaho
Ta'ala Anho Bayaan Karte
Hain Ke Nabiye Kareem
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم
Ne Farmaya Ke Teen
Logon Se (Shariat Ka)
Qalam Utha Liya Gaya
Hai, (1) Soye Huye Shakhs
Se Jab Tak Wo Bedaar
Nahin Ho Jaata,
(2) Bachhe Se, Jab Tak Wo
Baligh Nahin Ho Jaata,
Aur,
(3) Pagal Se, Jab Tak Wo
Aqlmand Nahin Ho Jaata¹

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا
وَهَيْبٌ، عَنْ خَالِدٍ، عَنْ أَبِي الضُّحَى،
عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، عَنِ النَّبِيِّ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، قَالَ: رَفَعَ
الْقَلَمَ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى
يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ،
وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ، قَالَ أَبُو
دَاوُدَ: رَوَاهُ ابْنُ جُرَيْجٍ، عَنِ الْقَاسِمِ
بْنِ يَزِيدَ، عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ،
عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَادَ
فِيهِ وَالْخَرَفَ.

Ye Hadees Tirmizi Shareef Mein Bhi Maujood Hai, Dekhiye Kitabul Hudood, Baab : Jis Shakhs Par Hadd Wajib Nahin Hoti, Hadees:1343

Sunan Nisayi, Ibne Maaja Aur Musnad Ahmad Bin Hambal Mein Bhi Is Riwayat Ko Naqal Kiya Gaya Hai

1 (Abu Dawood, Kitabul Hudood, Hadees:4403)

Sunan Darmi Mein Ek Baab Hai :

Teen Tarah Ke Logon Se
Qalam (Yaani Shariat Ka
Hukm) Utha Liya Gaya Hai

بَابُ رَفْعِ الْقَلَمِ عَنْ ثَلَاثَةٍ

Is Baab Mein Hazrate Aisha Se Ye Riwayat Marwi Hai,
Dekhiye Sunan Darmi, Kitabul Hudoood, Hadees:2333

Is Hadees Se Maloom Hota Hai Ke Shariat Ke Ahkaam
Laagu Hone Ke Liye Aql Ka Maujood Hona Zaroori Hai, Agar
Kisi Ki Aql Baaqi Nahin To Wo "Marfoo'ul Qalam" Hai Yaani Jis
Par Se Qalam Utha Liya Gaya Ho

Haalate Sukar Mein Namaz Maaf Hai?

Behrul Uloom, Hazrate Allama Mufti Abdul Mannan Aazmi
Rahimahullahu Ta'ala Likhte Hain Ke Banda Kitna Hi Khuda
Raseeda Ho Jab Tak Uske Hawaas Baja Hain, Usse Shara
(Shariat) Ki Takleef Maaf Nahin Aur Shariat Ki Itteba Ke
Baghair Tariqat Ka Husool Namumkin Hai Lekin Sufiya -e-
Kiraam Mein Ek Alag Giroh Majzoobo Ka Hota Hai Jin Par
Sukar Ki Kaifyat Taari Rehti Hai Aur Unhein Apna Hosh Nahin
Rehta, Aise Log Dayera -e- Takleef Se Baahar Hote Hain Jaise
Majnoon Wa Pagal To Aise Log Apne Aqwaal Ya Af'aal Mein
Mazoor Honge Lekin Aise Logon Ke Supurd Rushdo Hidayat
Nahin Balki Uqala Ki Rushdo Hidayat Salikeen Se Mutalliq Hai
To Awaam Ko Na To Har Pagal Deewane Ko Wali Kehna
Chahiye Na Shara Se Aazad Wa Be Qaid Logon Ke Pichhe Lagna
Chahiye¹

1 (Fatawa Behrul Uloom, Jild6, Safa277)

Ikhteyar Nahin Hota

Is Khaas Haalat Mein Majzoob Ka Khud Pe Ikhteyar Nahin Hota Aur Phir Unse Jo Af'aal Ya Aqwaal Saadir Hote Hain, Un Mein Wo Mazoor Hote Hain Chunanche Qutbul Waqt, Ghausa Zamaan, Hazrate Abdul Azeed Dabbagh Rahimahullahu Ta'ala Farmate Hain Ke Ek Shakhs Ko Apne Shaikh Se Bahut Muhabbat Thi Aur Har Waqt Uske Zehan Mein Shaykh Ka Khayaal Maujood Rehta Tha Chunanche Agar Wo Shaykh Mureed Ke Saamne Maujood Na Hota Aur Apne Ghar Mein Kisi Kaam Mein Masroof Hota To Wo Mureed Bhi Apne Kaam Mein Usi Kaam Ki Naqal Karta Yahan Tak Ke Agar Shaykh Apne Ghar Mein Apni Beti Fatima Ko Aawaz Deta To Mureed Bhi Apne Ghar Mein Fatima Ko Aawaz Deta (Halanki Uske Ghar Mein Koi Fatima Naami Ladki Nahin Thi),

Shaykh Apne Ghar Mein Kisi Ko Hidayat Deta "Yun Karo" To Mureed Bhi Apne Ghar Mein Yahi Alfaaz Dohrata,

Shaykh Apne Ghar Mein Sar Par Imama Bandhta To Mureed Bhi Apne Ghar Mein Sar Par Koi Cheez Lapetne Lag Jaata, Har Waqt Uski Yahi Kaifyat Rehti Aur Phir Isi Muhabbat Ke Natije Mein Wo Apne Shaikh Ka Roohani Waris Bana¹

Ab Yahan Dekhein To Mureed Ka Har Kaam Mein Apne Shaykh Ki Naqal Karna Ek Ghair Zaroori Sa Kaam Samajh Mein Aata Hai Lekin Ye Apne Shaykh Se Inteha Darje Ki Muhabbat Ka Natija Tha, Ise Mazeed Waazeh Karne Ke Liye Hum Ek Aur Waqiya Isi Kitab Se Naqal Karte Hain

1 (Al Abreez, Urdu, Safa429)

Ishqe Majazi Se Misaal

Aap Rahimahullahu Farmate Hain Ke Ek Shakhs Ko Kisi Khubsoorat Khatoon Ke Saath Ishq Ho Gaya (Jis Ka Naam Fatima Tha) Aur Deewangi Is Qadr Zyada Hui Ke Agar Koi Shakhs Kisi Aur Aurat Ko Fatima Keh Kar Bulata To Jawaban Ye Uth Khada Hota Aur Ye Sab Kuchh La Sha'oori Taur Par Hota

Aap Farmate Hain Ek Martaba Maine Khud Us Shakhs Ko Dekha Ke Kisi Ne Fatima Pukara To Usne La Sha'oori Taur Par Iska Jawab Diya Lihaza Agar Majaaz Mein Ishq Ki Ye Kaifyat Hai To Haqeeqat Ka Andaza Aap Khud Kar Sakte Hain¹

Zehar Ka Pata Na Chala

Aap Rahimahullahu Mazeed Ek Waqiya Bayaan Farmate Hain Ke Mere Shaykh Mansoor Bin Ahmad Farmaya Karte The Ke Allah Ta'ala Ki Muhabbat Ke Daawedar Logon Ke Liye Ek Eisayi Ka Waqiya Bahut Naseehat Rakhta Hai

Ek Eisayi Shakhs Ko Kisi Padri Ki Beti Ke Saath Ishq Ho Gaya, Ek Raat Wo Dono Ikat'the Huye Aur Ye Shakhs Us Aurat Ki Qurbat Mein Bekhud Ho Gaya

Is Shakhs Ke Chehre Pe Ek Massa Tha, Us Aurat Ke Paas Ek Zehar Aalud Chaaqu Tha Magar Use Maloom Nahin Tha Ke Ye Zehar Aalud Hai, Us Aurat Ne Us Chaaqu Ki Madad Se Is Shakhs Ka Massa Kaat Diya Jiske Natije Mein Zehar Us Shakhs Ke Jism Mein Sarayat Kar Gaya Magar Us Aurat Ki Qurb Ki

1 (Al Abreez, Urdu, Safa430)

Bekhudi Ne Use Pata Bhi Nahin Chalne Diya Ke Kab Zehar Uske Jism Mein Phaila Aur Kab Uski Rooh Nikal Gai!

Jab Kafir Ki Shaitani Muhabbat Ka Ye Aalam Hai Ke Use Apne Jism Se Rooh Nikalne Ka Pata Bhi Nahin Chala To Phir Allah Ta'ala Ki Zaat Ke Saath Ahle Iman Ki Muhabbat Ka Kya Aalam Hoga?¹

Allah Ta'ala Ki Muhabbat Aur Uske Qurb Se Baaz Khawaas Par Aisi Hi Ek Bekhudi Taari Hoti Hai Jise Hum Alfaaz Ke Zariye Poori Tarah Bayaan Nahin Kar Sakte, Isi Khaas Haalat Mein Kai Auliya -e- Kiraam Se Aise Jumle Manqool Hain Ya Aise Af'aal Unse Saadir Huye Hain Ke Ba Zaahir Khilafe Shara Hain Lekin Asal Mein Un Par Koi Hukm Nahin

Kya Aaj Bhi Haalate Sukar Waale Mazoor Hain?

Malfoozaat -e- Aala Hazrat Mein Hai :

Arz : Baaz Akabir Auliya -e- Kiraam Se Kuchh Kalimaat Aise Saadir Huye Jo Bazaahir Khilafe Shariat Hain Us Mein Unko Mazoor Rakha Jaata Hai Aur Un Kalimaat Ki Taaweel Ki Hai, Agar Koi Is Zamane Mein Aise Alfaaz Kahe To Us Ko Mazoor Kyun Nahin Rakha Jaata?

Irshad : Agar Uski Wilayat Saabit Ho Jaaye To Us Ko Bhi Mazoor Rakha Jayega²

1 (Al Abreez, Urdu, Safa430)

2 (Malfoozaat -e- Aala Hazrat, Safa353)

Taaweel Ya Difa Kyun? Saaf Radd Aur Inkaar Kyun Nahin?

Ho Sakta Hai Koi Ye Aitraz Kare Ya Zehan Mein Ye Ishkaal Aaye Ke Hum Aise Waqiyaat Aur Aqwaal Wa Af'aal Waghaira Ka Difa Kyun Kar Rahe Hain? Is Ki Taaweel Kyun Kar Rahe Hain? Kya Hum In Sab Ka Seedha Radd Nahin Kar Sakte? Kya Hum In Sab Ko Mauzu Wa Be Asal Qaraar Nahin De Sakte? To Iska Jawab Ye Hai Ke Aisa Karna Ifraat Wa Tafreet Se Khaali Nahin Hoga Kyunki Humare Paas Dono Pahu Maujood Hain Aur Humare Akabireen Ne Yahi Taleemaat Aam Ki Hain Ke Hattal Imkaan Taaweel Ki Jaaye Aur Yahan To Taaweel Bilkul Maslake Ehtiyat Hai Na Ke Taaweele Baatil Jo Ke Mamnu Hai

Jahan Par Waqiyaat Ki Nisbat Kisi Ghair Motabar Shakhs Ki Taraf Ho Aur Hawale Bhi Mazboot Na Ho To Wahan Seedha Radd Hi Kiya Jaata Hai Lekin Jab Mamla Bade Buzurgo Ka Ho, Motabar Kitabo Ka Ho To Ye Mas'ala Naazuk Ho Jaata Hai Chunanche Imam Sharani Rahimahullahu Ta'ala Farmate Hain : Sufiya Ke Jis Kalaam Par Inkar Wa Aitraaz Kiya Jaata Hai To Wo Khilaf -e- Shariat Baat Jo Unhone Kahi Hi Nahin Hoti Baaz Mukhalifeen Ne Unki Kitabo Mein Apni Taraf Se Bohtaan Tarazi Karte Huye Shamil Kar Di Jaisa Ke Shaykh Muhiyuddin Bin Al Arabi Ki Futoohaat -e- Makkiya, Fusoosul Hakam Mein Baaz Baatein Zaahir Shara Ke Khilaf Shamil Kar Di Gai'n Jaisa Ke Badruddin Bin Jama'ah Ne Farmaya Hai,

Kabhi Inkar Ki Wajah Ye Hoti Hai Ke Inkar Karne Waala Qaume Sufiya Ki Islahaat Se Waqif Nahin Aur Unke Maqamaat

La Ilaha Illallah, Chishti Rasoolullah?

Ka Zauq Nahin Rakhta Jaisa Ke Umar Bin Al Ghaariz Radiallaho Ta'ala Anho Ke Qasida -e- Taaiya Mein Unki Giftagu Hai

Pas Aaqil Wo Hai Jo Ke Inkar Nahin Karta Balki Jo Baat Samajh Mein Na Aaye Use Un Baato Mein Se Qaraar De Jo Uski Samajh Se Baalatar Hain Khusoosan Isliye Ke Humein Auliyaullah Mein Se Kisi Ek Ke Mutalliq Bhi Ye Baat Nahin Pahunchi Ke Unhone Logon Ko Wuzu Ya Namaz Ya Roza Waghaira Ko Tark Karne Ka Khilafe Shara Hukm Diya Hai Balki Unke Tamam Rasail Kitabo Sunnat Ki Pabandi, Apne Akhlaq Wa Aamaal Ke Ilaaj, Unhein Aaludgiyo Aur Ikhlās Ko Majrooh Karne Waali Illato Se Paak Karne, Takleef Bardasht Karne, Kisi Ko Na Satane, Zuhd, Parhezgari Aur Khaufe Khuda Ko Apnane Ke Hukm Ke Saath Mamoor Hain Balki Kai Martaba Inka Inkaar Karne Waala Khud Un Aam Sifaat Ki Zid Se Aaluda Hota Hai

Chunanche Kabhi Aarife Rabbani Apni Nazm Waghaira Mein Haq Tabaraka Wa Ta'ala Ki Zubaan Par Yaani Uski Tarjumani Mein Kalaam Karta Hai, Kabhi Lisaane Rasool Alahissalam Par Bolta Hai, Kabhi Qutub Ki Zubaan Par Guftagu Karta Hai To Un Mein Se Baaz Log Samajhte Hain Ke Wo Apni Zubaan Par Keh Raha Hai To Wo Inkaar Mein Jaldi Karta Hai

Baaz Awqaat Ek Aalime Deen Baaz Sufiya Par Awaam Aur Hijab Waalo Par Reham Karte Huye Is Khauf Ki Wajah Se Inkar Karta Hai Ke Ye Log Apni Jahalat Ki Wajah Se Ise Pareshan Karein Aur Yun Apne Aap Ko Halakat Mein Daal Lein

Ye Inkar Us Sufi Par Min Kullil Wujooḥ Radd Ke Liye Nahin Hota Jaisa Ke Shaykh Burhanuddin Al Baqayi Ne Syedi Umar Bin Al Ghaariz Rahimahullahu Ta'ala Ke Kalaam Mein Is

Hikmate Amali Ko Apnaya Aur Baaz Dusre Hazraat Ne Shaykh Muhiyuddin Bin Al Arabi Ke Kalaam Mein Guftagu Farmayi

Isiliye Hazrate Syedi Ali Al Khawwas Radiallaho Ta'ala Anho Farmaya Karte The Ke Koi Kaamil Usi Waqt Martaba -e-Kamaal Ko Pahunchta Hai Jab Ke Uska Kalaam Zaahir Shariat Ke Daghdar Na Kare Kyunki Hazrate Shaare ﷺ Ne Ise Apni Shariat Par Ameen Banaya Hai¹

Qaule Bayazeede Bustami Aur Iski Taujeeh

Aapka Qaul Hai :

"Aye Mere Parwardigar! طاعتک لی یا رب اعظم من طاعتی
Tera Meri Taa'at Karna
Mere Teri Taa'at Karne Se
Zyada Azeem Hai

Is Qaul Ke Baare Mein Imam Sharani Farmate Hain Ke Iski Taujeeh Ye Hai Ke Aye Mere Parwardigar! Meri Dua Ko Tera Qabool Farma Lena Yaani Main Guzarish Karta Hoon Ke Meri Maghfirat Farma, Mujh Par Reham Farma, Mujhe Maafi Ata Farma, Aur Mera Muwakhiza Na Farma, Tera Ise Qabool Farma Lena Isse Kahin Zyada Azeem Hai Ke Main Tere Hukm Ki Tameel Karoon Aur Teri Nahi (Mana Ki Hui Baato) Se Ruk Jaan Kyunki Tu Azeem Hai Aur Main Haqeer, Tu Aaqaa Hai Aur Main Banda, Isiliye Allah Ta'ala Ke Saath Adab Waalo Ne Is Qism Ke Alfaaz Ko Chhupa Kar Ise Dua Ka Naam Diya To Isse Maloom Hua Ke Bayazeede Bustami Radiallaho Ta'ala Anho Ki

1 (Al Yawaqeeto Wal Jawahir, Urdu, Safa43, 44)

La Ilaha Illallah, Chishti Rasoolullah?

Muraad Ye Nahin Ke Allah Ta'ala Unka Mutee Hai, Allah Ki Shaan Isse Buland Wa Baala Hai, Yaani Dua Ko Qabool Farmana Muraad Hai¹

Dusra Qaul Aur Iski Taujeeh

Aapne Ek Qaari Ko Suna Jo Padh Raha Tha "**Tere Parwardigar Ki Pakad Albatta Sakht Hai**" (Al Quran)

Aapne Sun Kar Aisi Cheekh Maari Ke Naak Se Khoon Behne Laga Aur Kaha :

Yaani Mera Pakadna Uske
Mujhe Pakadne Se Zyada
Sakht Hai

بطشی اشد من بطشه بی

Yahan Aapki Muraad Ye Hai Ke Allah Ta'ala Ka Mujhe Pakadna To Rehmat Ke Saath Hi Makhloot Hoga Kyunki Apne Bande Par Uski Rehmat Us Par Uske Ghazab Par Ghalib Hai Kyunki Hadeese Qudsi Mein Iska Irshad Hai :

Meri Rehmat Mere
Ghazab Se Aage Hai

سبق رحمتی غضبی

Pas Wo Apne Bande Par Uski Shafqat Karne Waali Walida Se Zyada Reham Farmane Waala Hai Jab Ke Bayazeed Ki Pakad Aisi Nahin, Wo To Mahaz Inteqam Hai Jis Mein Rehmat Ki Aamezish Nahin Kyunki Tangi Ki Wajah Se Iska Ghazab Iski Rehmat Par Ghalib Hai To Goya Iska Apne Bhai Ko Pakadna Allah Ta'ala Ke Ise Pakadne Se Zyada Sakht Hai Khususan Apne Dushman Ko Jabki Us Par Qaabu Paa Le To Qareeb Nahin Ke

¹ (Al Yawaqeeto Wal Jawahir, Urdu, Safa45)

Us Par Dunya Wa Aakhirat Mein Reham Farmaye, Shaykh Muhiyuddin Waghaira Ne Iski Is Tarah Taaweel Ki Hai¹

Shaykh Shibli Ke Qaul Ki Taujeeh

Aap Se Manqool Hai Ke Aapne Farmaya Ke "**Meri Zillat Ne Yahood Ki Zillat Mo'atal Kar Di**" Is Mein Aapki Muraad Ye Ho Sakti Hai Ke Allah Ta'ala Ke Huzoor Meri Aajizi Uske Darbar Mein Yahood Ki Zillat Se Zyada Badi Hai Kyunki Aajizi Waala Allah Ta'ala Ki Azmat Ke Mutalliq Apni Maarfat Ke Miyaar Par Hi Aajizi Karta Hai Aur Is Mein Shak Nahin Ke Hazrate Shibli Yahood Ke Muqable Mein Allah Ta'ala Ki Azmat Ka Irfaan Zyada Rakhte Hain To Allah Ta'ala Ke Huzoor Aapki Aajizi Yahood Ki Zillat Se Zyada Hogi²

Dusre Qaul Ki Taujeeh

Aapse Ye Qaul Bhi Manqool Hai :

Yaani Jubbe Aur Badan مَا فِي الْجُبَّةِ إِلَّا اللَّهُ يَا مَا فِي جُثَّةِ الْ
Mein Allah Ta'ala Ke Siwa الله
Kuchh Nahin, Isse Aapki
Muraad Ho Sakti Hai Ke
Mere Jism Mein Allah
Ta'ala Ke Siwa Koi Faail
Nahin Jaisa Ke Baaz Ne
Kaha :

1 (Al Yawaqeeto Wal Jawahir, Urdu, Safa45)

2 (Al Yawaqeeto Wal Jawahir, Urdu, Safa45)

To Isse Iski Muraad
Kaunain Ki Nafi Hargiz
Nahin Aur Na Ye Ke Allah
Ta'ala Ne Apni Khalq
Mein Hulool Farmaya¹

مَا فِي الْكَوْنِ إِلَّا اللَّهُ تَعَالَى

Shaykhe Akbar Ke Qaul Ki Taujeeh

Aapse Manqool Hai Ke Aapne Farmaya : Mujhe Mere Rab
Ne Mere Qalb Ki Taraf Ye Baat Bayaan Ki Aur **Darmiyan Se
Parde Utha Diye!**

Aapki Muraad Ye Nahin Ke Allah Ta'ala Ne Aapse Aise
Kalaam Farmaya Jis Tarah Ambiya Alahimussalam Se Farmaya,
Isse Sirf Ye Muraad Hai Ke Allah Ta'ala Ne Ilhaam Ke Firishte
Ke Zariye Aapko Baaz Ahwaal Bayaan Kiye Aur Ye Huzoor صَلَّى
اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Is Irshad Ki Fehrist Mein Aata Hai Ke Meri
Ummat Mein **Muhaddas Ho To Umar Hai** Aur Iski Wazahat Ye
Hai Ke Auliyaullah Ko Jo Wahi -e- Ilhaam Hoti Hai Us Mein Aur
Us Wahi Mein Jo Ambiya Ko Apne Liye Ya Apni Ummato Ke
Liye Shariat Muqarrar Karne Ke Liye Hoti Hai, Farq Ye Hai Ke
Nabi Firishte Ka Mushahida Karta Hai Aur Uska Kalaam Sunta
Hai Pas Wo Firishte Ke Mushahide Aur Simaa -e- Kalaam Dono
Ka Jaame Hota Hai Jabki Wali Is Tarah Nahin Kyunki Wo
Firishto Ka Kalaam Sunta Hai, Uska Jism Nahin Dekhta Aur
Agar Uska Jism Dekhe To Kalaam Nahin Sunta Aur Is Mein
Raaz Ye Hai Ke Nabi Shariat Jaari Farmata Hai Jabki Wali Iski

1 (Al Yawaqeeto Wal Jawahir, Safa46)

La Ilaha Illallah, Chishti Rasoolullah?

Pairwi Mein Apne Nabi Ki Shariat Ki Dawat Deta Hai Jo Ke Us Wali Ke Nazdeek Hatman Saabit Hoti Hai Pas Use Kisi Amr Ke Mazeed Inkeshaf Ki Zaroorat Nahin Hoti Jabki Nabi Shara -e-Jadeed Jaari Farmata Hai Aur Dusri Shara Mansookh Karta Hai To Use Mazeed Inkeshaf Wa Takeed Ki Zaroorat Hoti Hai¹

Mazkoora Taujeehaat Se Ye Baat Saaf Maloom Hoti Hai Ke **Humein Taaweel Karna Zaroori Hai Aur Har Baat Ka Bina Soche Samjhe Radd Karna Hargiz Munasib Nahin**

Sufiya Ke Mamlaat Kaafi Alag Hote Hain, Yahan Par Har Kisi Ko Kalaam Karne Se Pehle Achhi Tarah Soch Samajh Lena Chahiye, Humare Akabireen Ne Sufiya Ka Humesha Difa Kiya Hai Jiski Kuchh Misalein Aapne Dekhi

Ye Ek Aisa Aham Aur Mufeed Mauzu Hai Ke Iski Badaulat Beshumar Logon Ke Iman Mahfooz Rahe Warna **Aitraz Ki Badaulat Jaane Kis Qadr Log Apni Aaqbat Kharaab** Karte Kyunki Ahlullah Par Aitraz Ki Badaulat Anjaam Kharaab Hota Hai Chunanche Mash'hoor Qaul Hai Ke :

Auliyaullah Ke Gosht
Zehar Aalud Hain²

لحوم الاولياء مسهومة

Yaani In Par Aitraz Karne
Waale Ka Imaan Nahin Bachta

1 (Al Yawaqeeto Wal Jawahir, Safa46)

2 (Al Yawaqeeto Wal Jawahir, Safa47)

Sukar Yaani Shathiyaat

Haalate Sukar Ko Shathiyaat Bhi Kaha Jaata Hai Aur **"Shathiyaat -e- Auliya"** Ye Baqayeda Ek Mauzu Hai Jis Par Ulama -e- Mutaqaddimeen Wa Mutakhireen Ne Tafseel Se Likha Hai, Agar Koi Aaj Ka Banda Khada Ho Kar In Sab Ka Inkar Kare Ya Iska Mazaq Banaye To Yaqeen Jaanein Ke Wo Jahil Hai Aur Ahle Ilm Hi Uski Jahalat Ko Samajh Sakte Hain

Is Mauzu Par Likhne Waalo Mein Bade Bade Ayimma Wa Muhaddiseen Aur Sufiya -e- Kiraam Ka Naam Aata Hai Ke Jinhone "Shathiyaat", "Sukar" Aur "Haalat -e- Khaas" Waghaira Ka Unwaan De Kar Is Tarah Ke Waqiyaat Aur Aqwaal Ko Naqal Kiya Hai Aur Phir Unki Sharai Haisiyat Bayaan Ki Hai Aur Ab Itni Kasrat Se Ibaraat Aur Wazahat Kitabo Mein Maujood Hone Ke Baad Bhi Koi Munkir Bane To Uski Jahalat Ab Uske Liye Badi Halakat Ban Chuki Hai

Is Haalat Ki Kaifiyat :

Hazrate Shah Waliullah Muhaddise Dehelvi Farmate Hain Ke Jinse Ye Aqwaal Saadir Huye (Jo Ba Zaahir Khilafe Shara Hain), Ye Jinhone Bhi Kaha Ghaliban Ghalaba -e- Haal Aur Apni Nazar Se Jihate Imkaan Ki Nafi Karte Huye Kaha Wagarna Asma -e- Uloohiyat Ka Itlaaq Siwaye Tamam Maloomaat Ke Aalam Ki Kisi Cheez Par Warid Nahin Aur Ye Ilm Aisa Kehne Waalo Mein Maujood Na Tha Aur Dar Haqeeqat Ye Ilm Kisi Bhi Mazhar Mein Na To Paaya Gaya Aur Na Abad Tak Paaya Jayega,

Kehte Hain : Agar Tajalli -e- Barqi Apne Khawaas Ke Saath Daa'im Ho Jaaye To Ye Ihaata -e- Jamee Malumaat Hoga Magar Tajalli -e- Zaati Ka Dawaam Kyunkar Ho Sakta Hai Jabki Rooh Badan Ko Chhod Jaati Hai Aur Badan Muta'farriq Wa Paara Paara Ho Jaata Hai¹

Imam Ibne Hajar Aur Shathiyaat -e- Awliya

Allama Imam Ibne Hajar Makki (M974H) Awliya Ki Isi Khaas Haalat Ke Baare Mein Likhte Hain Ke Hazrate Aarifeen Par Kuchh Aise Awqaat Aate Hain Jin Mein In Par Ilm Wa Baseerat Ki Aankh Ke Saath Shuhood-e-Haq Ka Ghalaba Ho Jaata Hai, Jab Unke Haq Mein Ye Shuhood Kaamil Wa Taam Ho Jaata Hai To Wo Har Cheez Se Hatta Ke Apni Zawaat Wa Nufoos Se Bhi Bekhabar Ho Jaate Hain Siwaye Haq Ta'ala Ke Inhein Kisi Ka Sha'oor Baaqi Nahin Rehta Pas Aisi Haalat Mein Wo Is Qurbe Aqdas Ki Zubaan Par Guftagu Karte Hain, Jis Qurbe Aqdas Se Inko Nawaza Gaya Hota Hai Aur Jis Ki Taraf Is Hadeese Qudsi Mein Ishara Kiya Gaya Hai :

Jab Main Apne Bande Se
Muhabbat Karta Hoon To
Main Uski Sam'av Uski
Aankh, Uska Haath Aur
Uska Paaon Ban Jaata
Hoon²

1 (Anfaasul Aarifeen, Urdu, Safa234)

2 (Sahih Ibne Hibban, 2/58, 347)

Allah Ta'ala Ne Apni Zaate Aqdas Ke Liye Jo Cheez Saabit Farmai Hai Us Haal Mein Sufiya -e- Kiraam Usko Apni Zawaat Ke Liye Batareeq Ibhaam Saabit Karte Hain, Usko Wo Na Batareeq Haqeeqat Saabit Karte Hain Aur Na To Us Ittehad Me Maana Mein Saabit Karte Hain Jo Ayen Kufro Ilhaad Hai Jis Se Allah Ta'ala Ne Aarifeen Ko Mahfooz Rakha Hua Hai

Balki Is Ittehad Shuhood Ke Maana Mein Saabit Karte Hain Jo Shuhood Sirf Allah Ta'ala Ki Zaate Aqdas Ki Taraf Hukm Raaje Karta Hai

Lihaza In Buzurgo Ke Aqwaal "**Anal Haq**" Aur "**Subhani**" Ka Matlab Ye Hai Ke Allah Ta'ala Ne Apne Shuhood Ki Tajalli Mujh Par Daali Hatta Ke Main Goya Wo Ban Gaya

Ye Saari Guftagu To Is Soorat Mein Hai Ke Jab Is Tarah Ke Aqwaal Ka Sudoor Unse Haale Sahaw Mein Hua Ho Aur Agar Is Tarah Ke Aqwaal Ka Sudoor Unse Haale Ghaibat (Jab Wo Allah Ta'ala Ke Siwa Har Cheez Se Bekhabar Hote Hain) Mein Hua Hai To Wo Shathiyaat Hain Jin Par Koi Hukm Nahin Lag Sakta Kyunki Alfaaz Par Hukm Tab Hi Lagaya Jaata Hai Jab Unka Talaffuz Karne Waala Haale Mahaw Aur Haalate Ikhteyar Mein Unka Talaffuz Kare

Hazrate Bayazeede Bustami Ka Ye Qaul Bhi Inhi Aqwaal Se Talluq Rakhta Hai

Mere Jhubbe Mein Allah
Ta'ala Ke Siwa Koi Nahin¹

مَا فِي الْجَبَّةِ غَيْرَ اللَّهِ

Is Tarah Ke Aqwaal Agar Haalate Sahaw Mein Saadir Ho'n To Unki Taaweel Aur Unka Hukm Wo Hai Jiska Hum Tazkira

1 (Mishkaatul Anwaar Lilghazali, 1/57)

Kar Chuke Hain Aur Agar Haalate Sahaw Mein Saadir Na Ho'n
To Phir Unka Koi Matlab Nahin Hota Aur Un Par Koi Hukm
Daair Nahin Hota¹

"Shath" Se Kya Muraad Hai? - Imam Ghazali

Imam Ghazali Rahimahullahu Ta'ala Likhte Hain Ke Shath
Se Muraad Do Qism Ka Kalaam Hai Jo Baaz Sufiya Ki Ijaad Hai

(1) Allah Ta'ala Ki Muhabbat Aur Wisaal Ke Lambe Chaude
Daawe Jiski Wajah Se Inhein Zaahiri Aamaal Ki Haajat Nahin
Rehti Yahan Tak Ke Baaz Logon Ne To Ittehad Ka Daawa Kar
Diya Aur Kaha Ke Hijab Uth Gaya, Wo Apni Aankho Se Rab
Ta'ala Ko Dekhte Hain Aur Unhein Barahe Raast Khitab Hota
Hai, Wo Kehte Hain Humein Ye Kaha Gaya Hai Aur Humne Yun
Kaha,

Wo Is Mein Hazrate Mansoor Bij Hallaj Ki Mushabehat
Ikhteyar Karte Hain Jinhein Is Qism Ke Kalimaat Kehne Ki
Wajah Se Sooli Chadhaya Gaya Aur Unke Qaul "Anal Haq" Se
Daleel Pakadte Hain Aur Ise Daleel Banate Hain Ho Hazrate
Bayazeede Bustami Se Manqool Hai Ke Unhone "Subhani
Subhani" Kaha Tha

Ilme Kalaam Ke Is Fann Se Awaam Ko Bahut Nuqsan
Pahuncha Yahan Tak Ke Kisano Ki Ek Jama'at Ne Kashtkari
Chhod Kar Is Tarah Ke Daawe Shuru Kar Diye Kyunki Is Qism
Ke Kalaam Se Tabiyatein Lutf Andoz Hoti Hain Ke Is Mein
Maqamaat Aur Ahwaal Ke Husool Ke Liye Aamaal Aur Tazkiya

1 (Fatawa Hadeesiya, Urdu, Safa809)

-e- Nafs Ki Haajat Nahin Hoti To Phir Ghabbi Log Is Ka Daawa Karne Se Kyun Baaz Rahein Aur Manghadat Wa Muhmal Baatein Kyun Na Kahein Aur Jab Un Par Koi Aitraz Kare To Fauran Keh Dete Hain Ke Id Aitraz Ka Sabab Ilm Aur Munazra Hai, Ilm To Hijab Hai Aur Munazra Nafs Ka Amal Hai Aur Ye Baatein To Noore Ke Haq Ke Mushahide Ke Saath Baatin Se Utthti Hain Pas Ye Aur Is Qism Ki Baato Ka Shar Shehro Mein Aam Ho Gaya, Isse Awaam Ko Bahut Nuqsan Pahuncha Yahan Tak Ke Jo Is Qism Ki Koi Baat Kahe To Deene Islam Mein Use Qatl Kar Dena Dus Ko Zinda Rakhne Se Afzal Hai Aur Hazrate Bayazeede Bustami Ke Baare Mein Jo Manqool Hai Wo Sahih Nahin Aur Agar Aap Rahimahullahu Ta'ala Se Ye Baat Suni Bhi Gai Hai To Wo Goya Aap Apne Dil Mein Jo Kalaam Baar Baar Kehte Uski Hikayat Karte Huye Aapne Kaha Hai Jaisa Ke Koi Aap Ko Ye Kehte Huye Sune :

Beshak Main Hi Hoon اِنِّى اَنَا اللهُ لَا اِلَهَ اِلَّا اَنَا فَاعْبُدْنِى
Allah Ke Mera Siwa Koi
Mabood Nahin, To Meri (طه: 14)
Bandagi Kar

To Zaroori Hai Ke Ise Bataure Hikayat Hi Samjha Jaaye

(2) Shath Ki Dusri Qism Wo Alfaaz Hain Jo Samajh Mein Na Aayein, Un Ke Zaahir To Achhe Ho'n Lekin Unke Muaani Holnaak Ho'n Aur Un Mein Koi Faida Na Ho Neez Wo Kalimaat Aise Naqabile Faham Ho'n Ke Ya To Unke Kehne Waalo Ke Samajh Mein Na Aate Ho'n Balki Aql Ki Kharabi Aur Khayal Ki Pareshani Ke Baais Usse Saadir Hote Ho'n, Ye Is Wajah Se Hota

La Ilaha Illallah, Chishti Rasoolullah?

Hai Ke Jo Kalaam Uski Sama'at Se Takrata Hai Wo Iske Maana Ka Ihaata Nahin Karta Aur Ye Bahut Zyada Hota Hai, Ya Phir Wo Alfaaz Aise Ho'n Ke Khud Kehne Waale Ko To Samajh Mein Aayein Lekin Dusro Ko Samjha Na Paaye Aur Phir "Ma Fiz Zameer" Bayaan Karne Ke Liye Koi Ibarat Na La Paaye

Iski Wajah Ye Hoti Hai Ke Use Ilm Se Shagaf Nahin Hota Aur Na Usne Muaani Ko Umda Alfaaz Se Tabeer Karne Ka Tariqa Seekha Hota Hai, Is Tarah Ke Kalaam Ka Koi Faida Nahin Balki Aisa Kalaam Dilo Ko Pareshan Aur Aqlo Aur Zahno Ko Hairan Kar Deta Hai Ya Aise Kalaam Ka Muhmal Ye Hota Hai Ke Usse Wo Muaani Samajh Liye Jaayein Jo Maqsood Nahin Aur Har Ek Apni Khwahish Aur Tabiyat Ke Mutabiq Samajh Le¹

Aala Hazrat Aur Shathiyaat

Imame Ahle Sunnat, Aala Hazrat Rahimahullahu Ta'ala Likhte Hain Ke Hazrate Sayyiduna Bayazeede Bustami Aur Un Jaise Deegar Awliya Khaas Tajalli Warid Hone Ke Waqt Shajar-e- Moosa Hote Hain

Sayyiduna Moosa Kaleemullah Alaihissalam Ko Darakht Mein Se Sunai Diya

Aye Moosa! Beshak Main
Allah Hoon Rab Saare
Jahaan Ka

يُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

(القصص: 30)

Kya Ye Ped Ne Kaha Tha? Hasha Lillah (Hargiz Nahin) Balki Wahide Qahhar Ne Jis Darakht Par Tajalli Farmai Aur Wo Baat Darakht Se Sunne Mein Aai, Kya Rabbul Izzat Ek Darakht Par

1 (Ihya-ul Uloom, Imam Ghazali, 4/190)

La Ilaha Illallah, Chishti Rasoolullah?

Tajalli Farma Sakta Hai Aur Apne Mahboob Bayazeed Par Nahin?

Nahin Nahin! Wo Zaroor Tajalli -e- Rabbani Thi Kalaam Bayazeed Ki Zubaan Se Suna Jaata Tha Jaise Darakht Se Suna Gaya Aur Mutakallim (Yaani Kalaam Farmane Waala Allah Azzawajal Tha, Isiliye To Wahan Farmaya :

Aye Moosa! Beshak Main
Allah Hoon Rab Saare
Jahaan Ka

يُوسَىٰ إِنَّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ
(القصص:30)

Usi (Allah) Ne Yahan Bhi Farmaya :

Main Paak Hoon Aur Meri
Shaan Buland Hai

سُبْحَانِي مَا اعْظَم شَانِي

Aala Hazrat Mazeed Irshad Farmate Hain :

Hazrate Maulvi Quddisa Sirruhu Ne Masnavi Shareef Mein Is Maqaam Ki Khoob Tafseel Bayaan Farmai Hai Aur **Tasallute Jinn Se Iski Tauzeeh** Ki Hai Ke Insan Par Ek Jinn Musallat Ho Kar Uski Zubaan Se Kalaam Kare Aur Rab Is Par Qadir Nahin Ke Apne Bande Par Tajalli Farma Kar Kalaam Farmaye Jo Iski Zubaan Se Sunne Mein Aaye, Bila Shubha Allah Qadir Hai Aur Motariz Ka Aitraz Baatil

Iska Faisla Khud Hazrate Bayazeede Bustami Ke Zamane Mein Ho Chuka , **Zaahir Beeno Bekhabro Ne Unse Shikayat Ki** Ke Aap "سُبْحَانِي مَا اعْظَم شَانِي" Kaha Karte Hain, Farmaya : Haasha (Yaani Hargiz) Main Nahin Kehta

Kaha : Aap Zaroor Kehte Hain, Hum Sab Sunte Hain

Farmaya : Jo Aisa Kahe Wajibul Qatl (Yaani Use Qatl Karna Wajib Hai), Main Bakhushi Tumhein Ijazat Deta Hoon Jab Mujhe Aisa Kehte Suno Be Dareegh Khanjar Maar Do, Wo Sab Khanjar Le Kar Muntazire Waqt Rahe Yahan Tak Ke Hazrat Par Tajalli Warid Hui Aur Wahi Sunne Mein Aaya "سجانی ما اعظم شانی"

Ye Sunte Hi Wo Log Chaar Taraf Se Khanjar Le Kar Daude Aur Hazrat Par Waar Kiye Jisne Jis Jagah Khanjar Maara Tha Khud Us Ke Usi Jagah Laga Aur Hazrat Par Khat (Yaani Kharaash) Bhi Na Aaya, Jab Ifaaqa Hua, Dekha Log Zakhmi Pade Hain, Farmaya : Main Na Kehta Tha Ke Main Nahin Kehta Wo Farmata Hai Jise Farmana Baja (Wallahu Aalam)¹

Mujaddide Alfe Saani Aur Shathiyaat

Hazrate Mujaddide Alfe Saani Rahimahullahu Ta'ala Tehreer Farmate Hain :

Agar (Kisi Buzurg Se) Koi Aisa Lafz Saadir Hua Jiska Zaahiri Maana Uloom -e- Sharaiyya Se Mutabaqat Nahin Rakhta Ho To Is Mein Shoro Gul Ki Zaroorat Nahin Ke Us Lafz Ko Thodi Tawajjo Se Zaahir Se Pher Kar Ilme Shariat Ke Mutabiq Kiya Ja Sakta Hai Aur **Musalman Par Tohmat Nahin Lagani Chahiye**, Kisi Ke Fahash Ko Phailana Aur Har Jagah Fasiq Ko Ruswa Karna Munkar Wa Haraam Hai To Mahaz Shubhe Ki Bunyad Par Kisi Musalman Ko Ruswa Karna Kyunkar Munasib Ho Sakta Hai Aur Shehar Shehar Ailan Karna Kahan Ki Dayanatdari Hai Islami Tariqa Aur Behtar Tariqa Hai Ke Agar Koi Aisa Kalima

1 (Fatawa Razviya, 14/666)

Jiska Zaahir Khilafe Shara Hai, Agar Kisi Shakhs Se Saadir Ho Jaaye To Dekhna Chahiye Ke Uska Qaail Kaisa Hai, Agar Mulhid Zindeeq Ho To Uske Qaul Ka Radd Karna Chahiye Aur Islah Ki Koshish Karni Chahiye Aur Agar Uska Qaail Musalman Hai, Allah Aur Rasool Par Iman Rakhta Hai To **Uske Is Qaul Ki Tashreeh Karni Chahiye Aur Is Qaul Ka Sahih Muhmal Nikalna Chahiye** Ya Us Qaail Se Is Khilafe Shara Qaul Ki Tashreeh Wa Tauzeeh Aur Rafa -e- Ishtebah Ka Mutalba Karna Chahiye Aur Agar Wo Shakhs Iski Sahih Tauzeeh Se Aajiz Aa Jaaye To Usko Naseehat Karni Chahiye

Achhi Baat Ka Hukm Dene Aur Buri Baat Se Rokne Mein Narmi Baratni Behtar Hai Ke Ise Aadmi Maan Sakta Hai Aur Agar Maqsood Manwana Na Ho Balki Ruswai Matloob Ho To Ye Dusra Mamla Hai, Allah Ta'ala Taufiq De¹

Hadeeqatun Nadeeya Shareef Mein Hai :

Agar Koi Aarif Wa Buzurg Is Zamane Mein Bazaahir Khilafe Shara Kalaam Ka Takallum Karein To Unke Kalaam Ko Un Ahle Marifat Ke Samne Pesh Karna Chahiye Jo Ilme Zaahir Aur Batin Ke Jaame Hote Hain Kyunki Ye Hazraat Is Qism Ke Kalaam Ka Maana Aisa Jaante Hain Jo Khilafe Shara Nahin Hote Lekin Wo Ulama Jo Sirf Zaahiri Uloom Jaante Hain To Unke Is Qism Ke Qaul Ko Zaahiri Quraan Ke Khilaf Keh Dene Ka Koi Aitbar Nahin Kyunki Sufiya Ke Isharaat Ko Nahin Jaante Aur Na To Arbaabe Kamaal Ki Bareekiyo Ko Pehchante Hain, To Zyada Se Zyada Ye Hai Ke Ye Hazraat Ayeraab Aur Muaani -e- Lughwiya Ke Aitbar

1 (Maktoobaate Imam Rabbani, Safa566)

La Ilaha Illallah, Chishti Rasoolullah?

Se Kalaam Karte Hain Aur Is Waza -e- Khaas Ko Nahin Jaan Paaye Jo Sufiya Ki Istelah Hoti Hai,

Ye Log Ahle Kamaal Ko Bura Bhala Keh Daalte Hain, Halanki Ye Log Istelah Ko Samajhne Se Qasir Rehte Hain Aur Durust Qaul Karne Waale Ko Khatakar Thehrate Hain Aur Unhein Pata Nahin Chal Paata Kyunki Har Maidan Ke Kuchh Bahadur Hain Aur Har Bahadur Ko Taqat Wa Quwwat Haasil Hai

Iski Nazeer Shaykh Abul Ghees Ibne Jameel Quddisa Sirruhu Ka Wo Waqiya Hai Ke Unke Paas Fuqha Ki Ek Jama'at Aai To Shaykh Ne Unse Kaha Ke Mere Ghulam Ke Ghulam Ko Khush Aamadeed To Un Fuqha Ne Shaykh Par Nakeer Farmai Aur Iska Tazkira Shaykh Ismayeel Hazrami Radiallaho Ta'ala Anho Se Kiya Jo Ilme Zaahir Aur Batin Ke Sangam The To Unhone Farmaya Shaykh Ne Sach Kaha, Tum Log Khwahishe Nafs Ke Ghulam Ho Aur Khwahishe Nafs Unka Ghulam Hai

Un Sufiya -e- Kiraam Ke Aqwaal Mein Is Tarah Ka Kalaam Paaya Jaana Koi Tajjub Khez Nahin Jo Wahdatul Wujood Ke Qaail Hain Ya Huzoore Aqdas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Tayyune Awwal Ki Haisiyat Se Maante Hain¹

Allama Hashmat Ali Khan Aur Haalate Sukar

Khalifa -e- Aala Hazrat, Hazrate Allama Hashmat Ali Khan Rahimahullahu Ta'ala Likhte Hain Ke Baaz Akabir Awliya Radiallaho Ta'ala Anhum Par Baaz Awqaat Aisi Tajalliyaate Rabbaniya Hoti Hain Jin Ke Mushahida Mein Wo Hazraat Apne

¹ (Dekhiye Fatawa Amjadiya Hashiya, 4/287)

La Ilaha Illallah, Chishti Rasoolullah?

Hosho Hawaas Sab Gum Kar Dete Hain, Bahalate Gum Kardgiye Hosho Hawaas Kisi Shakhs Ke Qaulo Fa'il Par Shariat -e- Mutahhara Mawakhiza Nahin Farmati, Is Haalat Ko Hazraate Sufiya Radiallaho Ta'ala Anhum Ki Istelah Mein Sukar Kehte Hain, Isi Ki Taraf Huzoor Purnoor, Murshide Barhaq, Imame Ahle Sunnat, Aala Hazrat Qibla Radiallaho Ta'ala Anho Ishara Farmate Hain :

*Us Mein Rauza Ka Sajda Ho Ke Tawaf
Hosh Mein Jo Na Ho, Wo Kya Na Kare*

Aur Haalate Hoshyari Ko Sufiya -e- Kiraam Ki Istelah Mein "Sahaw" Kehte Hain

Hazraate Sufiya Radiallaho Ta'ala Anhum Se Bahaalate "Sukar" Agar Baaz Aqwaal Wa Af'aal Mukhalife Shariat Sarzad Ho Jaate Hain To Bahaalate Sahaw Un Kalimaat Aur Harakaat Se Apni Bezaari Zaahir Farmate Hain¹

1 (Fatawa Hashmatiya, Safa256)

Deobandi Aalim, Rasheed Ahmad Gangohi Ka Mauqif

Hazrate Mansoor Hallaj Jinhone "Anal Haq" Ka Naara Lagaya Tha, Unke Baare Mein Deobandi Aalim, Rasheed Ahmad Gangohi Ne Likha Hai Ke Mansoor Mazoor The, Be Hosh Ho Gaye The Un Par Kufr Ka Fatwa Dena Bejaa Hai¹

Deobandi Aalim, Ashraf Ali Thanvi Ka Mauqif

Hazrate Khwaja Ghareeb Nawaz Ke Mazkoora Waqiye Ko Likhne Ke Baad Deobandi Aalim, Ashraf Ali Thanvi Likhta Hai Ke Kalima -e- Kufr Jab Hai Ke Maawal Na Ho (Yaani Taaweel Na Ho Sake) Aur Agar Ye Taaweel Ki Jaaye Ke Rasool Se Muraad Maana Lughwi Ho'n Aur Aam Ho'n Ba Waasta Aur Bila Waasta Ko Aur Is Bina Par Ye Maana Honge Ke Chishti Allah Ta'ala Ka Payaam Rasaa'n Aur Ahkam Ki Tableegh Karne Waala Hai Ba Waasta Rasoolullah Ke Jaisa Ke Hadees :

وارد في المشكوة، باب الوقوف

بعرفة: اني رسول الله اليكم

Ye Ek Ansari Sahabi Ka Qaul Hai Jis Mein Rasool Awwal Ba Maana Lughwi Hai Aur Jaise Quraan Majeed Mein Hazrate Eisa Alaihissalam Ke Firistaado Ko Jo Ambiya Na The, Surah - e- Yaasin Mein Mursal Farmaya Hai To Phir Kalima -e- Kufr Nahin Rehta, Isi Tarah Agar Ye Hamal Tashbeeh Baleegh Par Mabni Ho Jaise Abu Yusuf Abu Hanifa Mein Sab Ke Nazdeek

1 (Fatawa Rasheediya, Safa107)

La Ilaha Illallah, Chishti Rasoolullah?

Musallam Hai Tab Bhi Kafir Nahin Rehta Aur Zaahiri Wa Mutabadir Maana Muraad Lene Ki Tasreeh Khud Hazrate Khwaja Saahib Ke Is Qaul Mein Hai ain Kaun Hoon Aur Kya Cheez Hoon" Albatta Ye Sawal Baaqi Raha Ke Mohim Ka Istemal Bhi To Jaayez Nahin To Is Ka Jawab Ye Hai Ke Majlise Khaas Thi Aur Mukhatib Wa Deegar Samayeen Khush Faham The Isliye Ye Mufside Muhtamil Na Tha, Ab Rahi Ye Baat Ke Aakhir Maslihat Hi Kya Thi Jawab Zaahir Hai Ke Maslihat Imtehan Ki Thi Is Tarah Ke Agar Ye Rasikhul Aqeeda Hai To Mujh Ko Mukhalife Shariat Na Samjhega Koi Taaweel Kar Lega Warna Bhaag Jayega¹

(السنة الجلیلة فی الشیخیه العلیه. باب سوم، ص 125)

Itni Tafseel Bayaan Karne Ke Baad Ab Hum Bas Karte Hain, Samajhne Waalo Ke Liye Is Qadr Tafseel Kifayat Karegi, Waise Agar Mazeed Tafseel Se Likhna Shuru Kiya Jaaye To Is Par Bahut Likha Ja Sakta Hai

Humne Mukhtasar Andaaz Mein Bayaan Karne Ki Koshish Ki Hai, Allah Ta'ala Humari Is Adna Si Kawish Ko Darja -e- Maqbooliyat Ata Farmaye

1 (Ba Hawala Fatawa Uttrakhand, Safa54)

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